

Brooks, Phillips

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Reformers

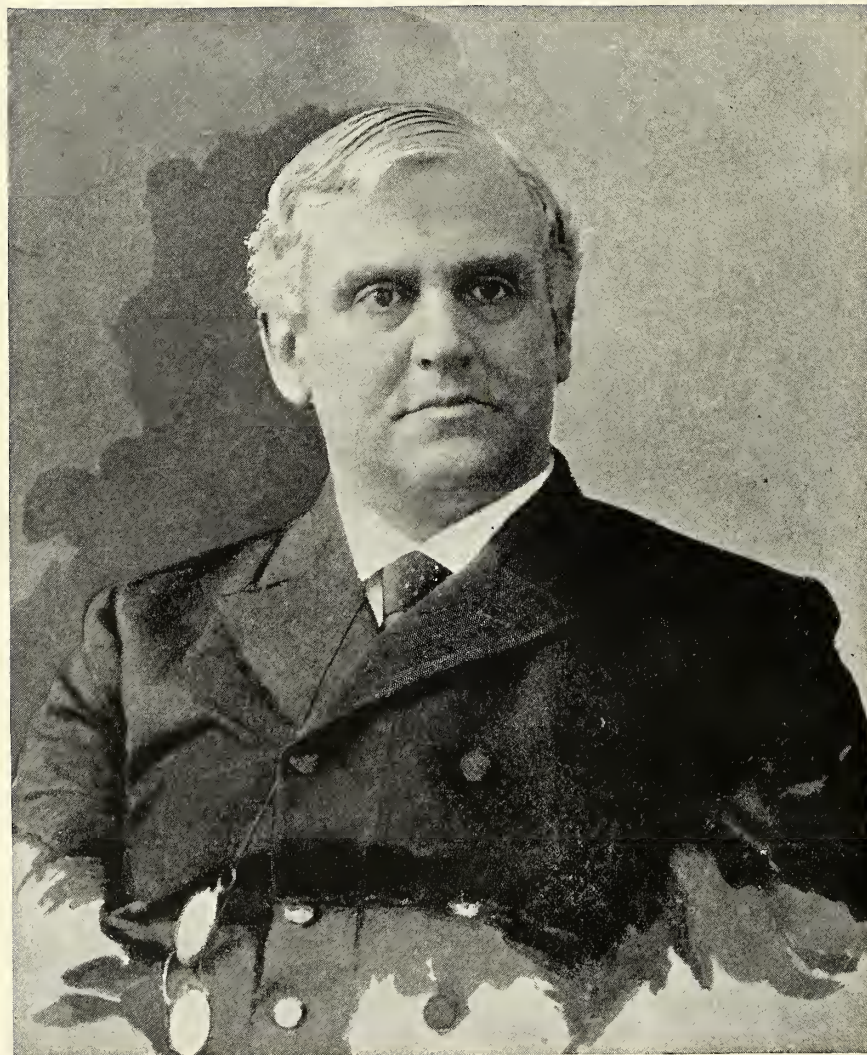
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Abraham Lincoln and Reformers

Phillips Brooks

Excerpts from newspapers and other
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PHILLIPS BROOKS.

THE
NEW ENGLAND MAGAZINE.

NEW SERIES.

JANUARY, 1892.

VOL. V. No. 5

PHILLIPS BROOKS.

By Julius H. Ward.



Phillips Brooks as a Harvard Student.

GREAT as is the charm which other writers have, this writer, who writes solely because the man of whom he writes seems to him to belong to all mankind, and to have something to say to every age, must always have charm deeper than any other. Great is he who in some special location, as a soldier, a governor, a scientist, does good and helpful work for fellowmen. Greater still is he who, doing good work in his special occupation, carries within his devotion to

it a human nature so rich and true that it breaks through his profession and claims the love and honor of his fellowmen, simply and purely as a man. His is the life which some true human eye discerns, and some loving and grateful hand makes the subject of a picture to which all men enthusiastically turn."

Phillips Brooks wrote these words with reference to Professor Masson's "Life of Milton;" and they emphasize his idea of "the great Puritan poet, standing in the centre of the great tumult of human life," and the attitude of his biographer toward him. Bishop Brooks is in that central position in public interests among Americans which Milton occupied in the political and religious convulsions in England during the middle of the seventeenth century. He is not only a distinguished preacher, but, to use the language of one of his friends, "a twelve-sided man." He has arrested attention from the beginning of his career through the possession of remarkable gifts and the exercise of them in great simplicity and in a unique manner; and in this passage from his lecture on "Biography" he has unconsciously outlined his own career. His rich intellectual and emotional gifts have been controlled by a warm and earnest devotional life, which has played through them and made them its voice to mankind.

It is felt that the time has come when a true and faithful account of what can be properly stated concerning the personal

life of Phillips Brooks should be given to the public. Nearly all that has been published about him is either a fulsome statement which has caused him pain, or it abounds in mistakes which should have been avoided, or stories which are apocryphal. There is nothing wonderful or exceptional in the events of his early life or in any part of his career. He dis-

never put upon himself the estimate in which he is regarded by others, and perhaps there is not a man in the country equally prominent, about whom in a strictly personal sense, so little can be said. This is here remarked, both to excuse the poverty of details and to show why his life cannot be considered by those who know him well with the freedom which is taken with other persons who are equally before the public. All that can here be attempted is to trace the leading and shaping influences which have guided and controlled him, so far as they can properly be a matter of comment.

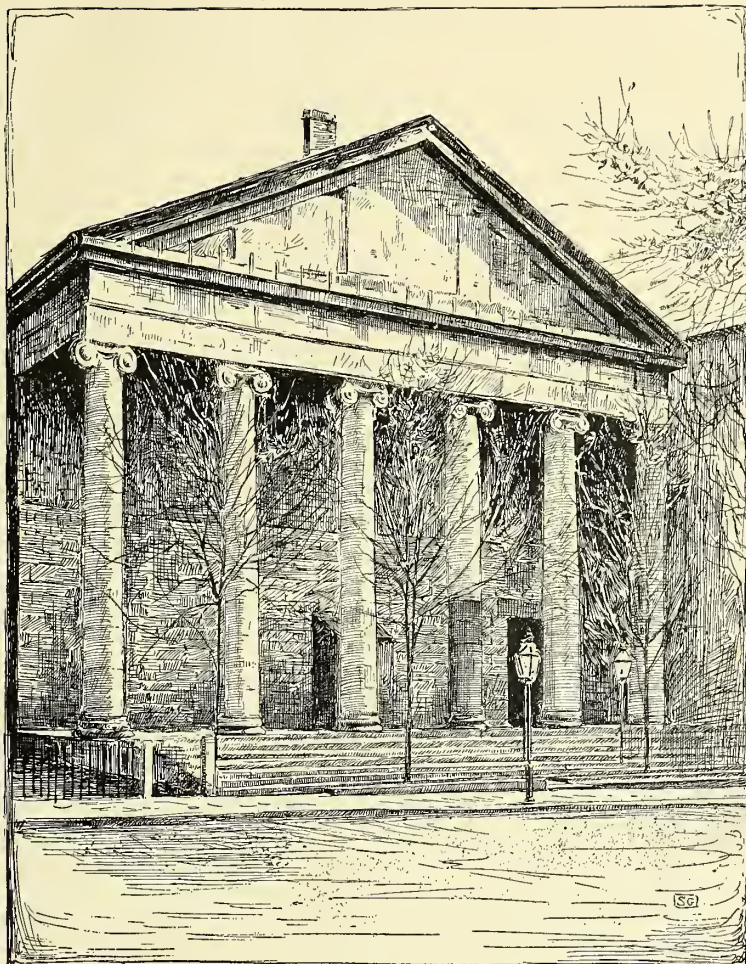
Phillips Brooks has the best Puritan blood of New England in his veins. On the side of his mother, who was the granddaughter of Judge Phillips, the founder of Phillips' Academy, at Andover, he is descended from a family that has had a controlling influence in New England, and whose traditions of piety and learning and benevolence are fondly cherished at the present day. Mary Ann Phillips, his mother, was a woman of fine intellect, and known for her unusually intense and earnest religious life. She was a believer in prayer, and used to spend hours by herself in devotions. His father, William Gray Brooks, was likewise descended from an eminent ancestry. The



Rev. Alex. H. Vinton.

missed the subject in writing about himself to the secretary of his class at Harvard in what could be put into a single line, and has never been induced to go beyond it. His modesty concerning himself is excessive. Even members of his own family find it difficult to obtain from him any mention of the great honors which have from time to time been paid to him. He is equally reticent among his personal friends. It would seem as if he had

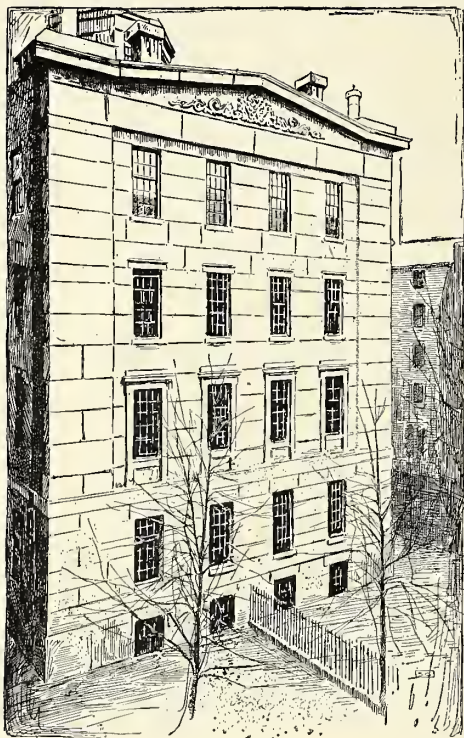
famous Puritan divine, John Cotton, after whom one of Bishop Brooks's brothers is named, was his ancestor, and the position of the family in Boston society may be inferred from this fact. The ancestors on both sides held high positions in church and state. His father was a hardware merchant in Dock Square, and was greatly interested in the local antiquities of Boston. He liked the society of editors and literary people, and when the late Daniel N.



St. Paul's Church, Boston.

Haskell was the editor of the *Transcript*, he was almost daily to be seen in company with the little band of congenial men of whom the late Edward Stearns, the late Thomas Starr King, and Hon. M. P. Kennard were members, who resorted to Mr. Haskell's office after the editorial labors of the day were over, to tell stories, to discuss the new books, or to go over the gossip of the town. Mr. Brooks had the capacity for keeping quiet and absorbing what was going on, which has often been manifested by his son, who seems to have inherited from his mother the deep and earnest piety and intellectual strength which have

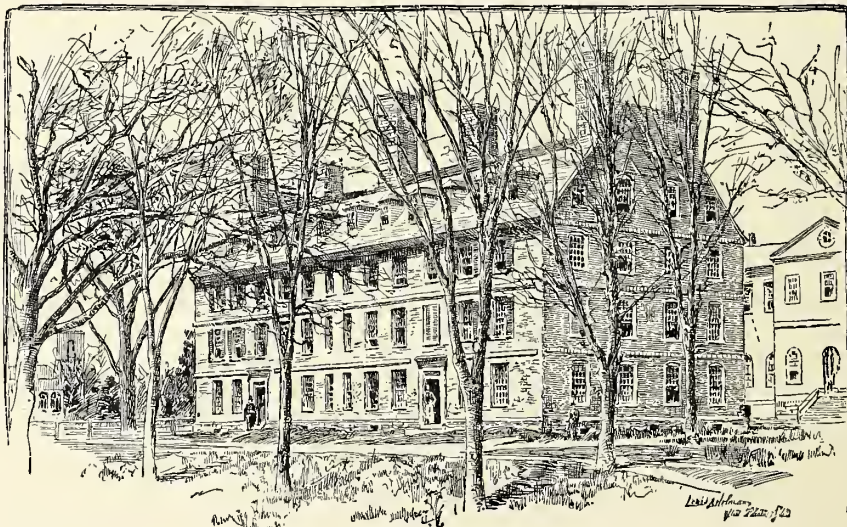
always been his characteristics, and from his father the robust physical constitution, the strong and resolute spirit, which he has shown in using them. The oldest son of the family is William Gray Brooks, who was born in 1834. Phillips is a year and a half his junior, and was born December 13, 1835, on High Street, in Boston, which was then a residential part of the city. William and Phillips were so nearly of the same age that they were constant companions and playmates. They had such a rich and generous boyhood together as those who know them both can imagine. They studied together in 1843, at the Adams School



Boston Latin School, Bedford Street.

in Mason Street, where they remained until Phillips entered the Latin School in 1846, and William, after a short

stay in the Latin School, was transferred to the English High School, from which he was graduated to enter upon a business career. He is now cashier of the National Eagle Bank of Boston. Phillips was baptized as a child by Dr. N. L. Frothingham, the pastor of the First Church in Chauncy Place of that day; but later the family changed their religious home, and his father became a vestryman in St. Paul's Church on Tremont Street, when Dr. Alexander H. Vinton was the rector. This brought young Brooks very early under the influence of one who had much to do in directing his life, and the lives of his two younger brothers, Dr. Arthur Brooks, now rector of the Church of the Incarnation in New York City, and the Rev. John Cotton Brooks, now rector of Christ Church, Springfield, and also of his other brother, the late Frederick Brooks, who died while rector of St. Paul's Church, Cleveland, and who gave abundant promise of a brilliant and successful service in the Episcopal ministry. He was drowned while crossing the bridge between Charlestown and Boston by falling through the openings on the railroad track into the rushing water below, in the night, when no one was near to render him assistance. A volume of his sermons was published, and there was a



Massachusetts Hall, Harvard.



Rev. John C. Brooks.

feeling among many that one who might have repeated the career of Frederick Robertson in England then suddenly passed away.

Phillips Brooks is said to have been a quiet but good scholar, always among the first in his class in the languages, and not deficient in any studies. He has himself been the historian of the Latin School in an address which he delivered in 1885, on the occasion of the celebration of its two hundred and fiftieth anniversary. At that time he was more anxious to do justice to the great masters in its earlier history, than to tell stories of his own connection with it; but the address is not without some interest in connection with his own life. He gives a bright picture of the school of that day:

"There stands the master, like a priest between the present and the past between the living and the dead, between the ideas

and the life of the world. His is a noble, nay, a holy priesthood; he is the lens through which truth pours itself on human souls; he is the window through which fresh young eyes look out at human life, and there around him sit his scholars. Like Homer's heroes, Mr. Hilgard says they are, in the frankness and directness of their life. They make their friendships and their feuds. They meet the old temptations with their sublime young confidence. That school life is to them their hill of Ida or

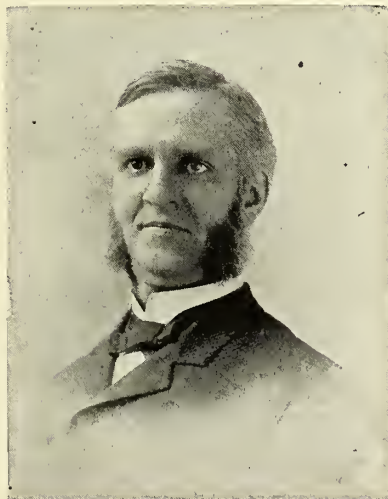


Rev. Frederick Brooks.

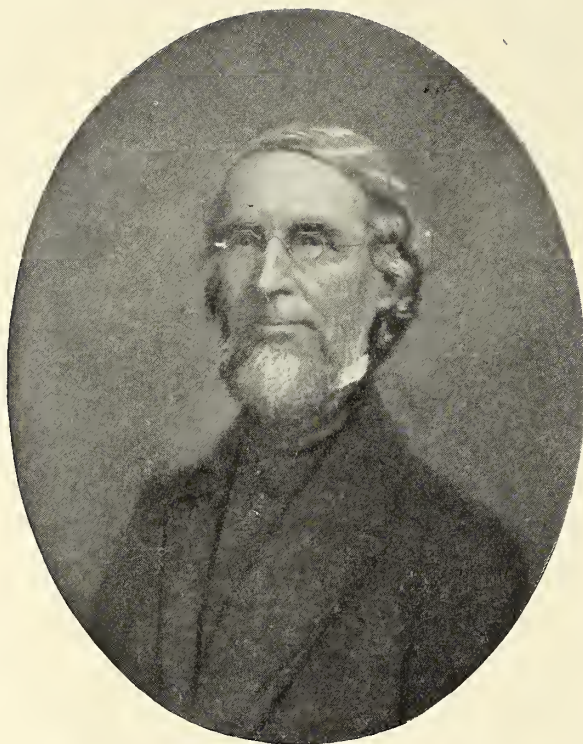
their palace of Jerusalem. They are Paris or Solomon in the critical encounters with the nobler and the baser allurements of their life. Yet for

the time they live magnificently apart. The old world roars around them and they do not care but to live their separate life, and are in no impatience for State Street or Court Street. In these days School Street and the Common and the Charles River make their sufficient world. This ever-recurring life of the new generation, this narrow life of boyhood opening by and by into the larger experience of manhood, to be narrowed again into the boyhood of their children, and so on perpetually, — this makes perpetual inspiration; this makes the rhythmic life of the community."

The head master of the Latin School in



Rev. Arthur Brooks.



Professor William Sparrow.

his time was Francis Gardner, a strong and unique character, whom his distinguished pupil thus characterizes:

"Tall, gaunt, muscular, uncouth in body; quaint, sinewy, severe in thought and speech; impressing every boy with the strong sense of vigor, now lovely and now hateful, but never for a moment tame, or dull, or false; indignant, passionate, an athlete both in body and mind — think what an interesting mixture of opposites he was! He was proud of himself, his school, his city, and his time; yet no man saw more clearly the faults of each, or was more discontented with them all. He was one of the frankest of men, and yet one of the most reserved. He was the most patient mortal and the most impatient. He was one of the most earnest of men, and yet nobody, probably not even himself, knew his positive belief upon any of the deepest themes. He was almost a sentimentalist with one swing of the pendulum, and almost a cynic with the next.

There was sympathy not un-mixed with mockery in his grim smile. He clung with an almost obstinate conservatism to the old standards of education, while he defied the conventionalities of ordinary life with every movement of his restless frame. . . . He was a narrow man in the intensity with which he thought of his profession. I heard him say once that he never knew a man who had failed as a schoolmaster to succeed in any other occupation. And yet he was a broad man in his idea of the range which he conceived that his teaching ought to cover. He made the shabby old schoolhouse blossom with the first suggestions of the artistic side of classical study, with busts and pictures, with photographs and casts; and hosts of men who have forgotten every grammar rule, and cannot tell an ablative from an accusative, nor scan a verse in Virgil, nor conjugate the least irregular of regular verbs to-day, still feel, while all these flimsy superstructures of their study have vanished like the architecture of a dream, the solid moral basis of respect for work and honor, for pure truthfulness, which he put under it all, still lying sound and deep and undecayed. . . . The life of Francis Gardner was not without a certain look of pathos, even in the eyes of his light-hearted pupils. As we looked back upon it after we had left him, we always thought of it as sad. That color of pain and disappointment grew deeper in it as it approached its end. It was no smug, smooth, rounded, satisfactory career. It was full of vehemence and contradiction and disturbance. He was not always easy for the boys to get along with. Probably it was not always



Theological Seminary, Alexandria.

easy for him to get along with himself. But it has left a strength of truth and honor and devoted manliness which will always be a treasure in the school he loved."

This is the mature judgment of a great teacher by a pupil, and it is a sketch of the first instructor who influenced the life of young Brooks. He never distinguished himself at the Latin School in public speaking. His compositions were notable for imaginative vigor and rush of style, but he was not eminent above his fellows, and gave no indication, beyond a certain command of words to express his ideas, of the distinction which he was subsequently to attain.

Like almost all of the boys trained in the Boston Latin School, he was predestined to enter Harvard College, where he was matriculated as a freshman in the



St. George's Hall, Alexandria, in Mr. Brooks's time.

are the late Dr. William R. Dimmock, Col. Theodore Lyman, Mr. F. B. Sanborn, and Prof. James K. Hosmer. At this time young Brooks was as tall as he is now, but not at all filled out. He had grown too rapidly in height to be able to take any part in athletics, but he was one of the



Mr. Brooks in his old Room at Alexandria.

FROM A RECENT PHOTOGRAPH.

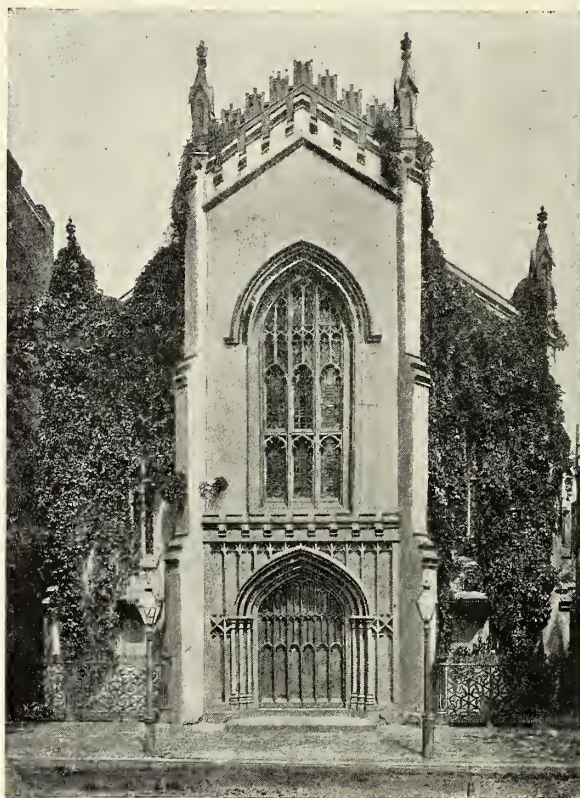
fall of 1851. Among his classmates were several men who are now widely known. The first scholars were General Francis C. Barlow and Mr. Robert Treat Paine; and others who have become distinguished

best scholars, always made good recitations, and did his work without strain or effort. He never spoke at any public gatherings in college, and made himself exceptionally prominent in nothing be-

yond his compositions, in which, however, he was always head and shoulders beyond his classmates. He struck into subjects with the bold and confident range that marks his best efforts to-day. He never seemed to feel that he was doing anything wonderful, and few of his classmates dreamed that he would reach the eminence which he has gained. He

earned the first money which he could call his own. His family rector, Dr. Vinton, on learning that young Brooks was thinking of entering the Episcopal ministry, advised him to go to the Theological Seminary which had been established by Evangelical churchmen at Alexandria, Virginia, in 1823. The special distinction of this institution is that it has

trained nearly all the Episcopal clergy who have taken a prominent part in foreign missions. Young Brooks accepted Dr. Vinton's advice to go to Alexandria, and entered late in the year 1856 upon his residence in that institution, having a room assigned to him in Saint George's Hall, where he remained until he was graduated in 1859. No greater contrast could be presented than that between his student life at Alexandria and the large secular scope of his life in Boston; but with his usual command of himself, he quickly assimilated his habits and thoughts to the new conditions which surrounded him. Here for the first time he came in contact with a type of piety which was a reflection of the spirit of Simeon and Romaine in England, and found its intellectual expression in such men as the late Bishop Lay, the famous Dr. Bedell, and in the present Bishop Whittle, modified by the unique social



Church of the Advent, Philadelphia.

never seemed to be anything but a tall, modest, good-natured young man, who was always faithful and manly and serious, ready to do his part, but never putting himself forward. Harvard in those days had many great men, but few teachers who made an impression on the students. Agassiz and Felton and Childs and Lowell influenced him, but none of them shaped his life.

After graduation, he was a tutor for some time in the Boston Latin School, where he learned to handle himself and

life of the aristocratic families that were then established in Fairfax county in Virginia. The seminary was at that day in its best estate. The old Evangelical school was marked in its fervent spirituality, and its deficiencies in intellectual stir and snap had not been discovered. It was a curious and audacious thing to put a brilliant Harvard graduate into that atmosphere, but young Brooks responded to it as if he had always lived in it. He attended the weekly prayer-meetings and threw himself heart and

soul into them. He soon caught up with his class and was for three years their leader in all kinds of student work. His residence at Alexandria seemed to open the windows of his soul and give vent to his religious devotion. His classmates still remember the simple and fervent prayers which he used to offer in their student meetings, and his spirit and manner with them was always that of an equal, never that of a superior. In a recent letter to Dr. Joseph Packard, who is the present dean of the Seminary, he thus speaks of the late Dr. Sparrow, who was in those days the head and the strength of the institution:

"It is easy to say of men who have not much accurate knowledge to impart, that they are men of suggestion and inspiration. But with the doctor, clear thought and real learning only made the suggestion and inspiration of his teaching more vivid. I have never looked at Knapp since he taught us out of it. My impression of it is that it is a dull and dreary book, but it served as a glass for Dr. Sparrow's spirit to shine through, and perhaps from its own insignificance I remember him in connection with it more than in connection with Butler. His simplicity and ignorance of the world seemed always to let one get directly at the clearness of his abstract thought; and while I have always felt that he had not comprehended the importance of the speculative questions which were just rising in those days, and which have since then occupied men's minds, he unconsciously did much to prepare his students' minds to meet them. His intellectual and spiritual life seem to me, as I look back upon him, to have been mingled in singular harmony, and to have made but one nature, as they do in few men. The best result of his work in influence upon any student's life and ministry must have been to save him from the hardness on the one hand or the weakness on the other, which partly intellectual or purely spiritual training would have produced. His very presence on the Hill was rich and salutary. He held his opinions and was not held by them. His personality impressed young men who were

at just that point in life when a thinker is more to them than the results of thought, because it is of most importance that they should learn to think, and not that they should merely fortify their adherence to their inherited creed. With all his great influence, I fancy that he did not make



Phillips Brooks.

FROM A PORTRAIT DURING HIS RECTORSHIP OF THE CHURCH OF THE ADVENT.

young men his imitators. There has been no crop of little Dr. Sparrows. That shows I think the reality and helpfulness of his power. The Church since his day has had its host of little dogmatists who have thought that God had given his truth to them to keep, and of little ritualists who thought that God had bidden them to save the world by drill. Certainly, Dr. Sparrow is not responsible for any of them. He did all that he could to enlarge and enlighten both. He loved ideas, and did all that he could to make his students love them. As to his preaching, I have not very clear impressions. I remember that his sermons sometimes seemed to us to be remarkable; but I imagine that the theological student is one of the poorest judges of sermons, and that the doctor had preached too much to students to allow him to be the most effective and powerful preacher to men. On the whole, he is one of the three or four men whom I have known, whom I look upon with perpetual gratitude for the help



Holy Trinity, Philadelphia.

and direction they have given to my life, and whose power I feel in forms of action and kinds of thought very different from those in which I had specifically to do with them. I am sure that very many students would say the same of Dr. Sparrows."

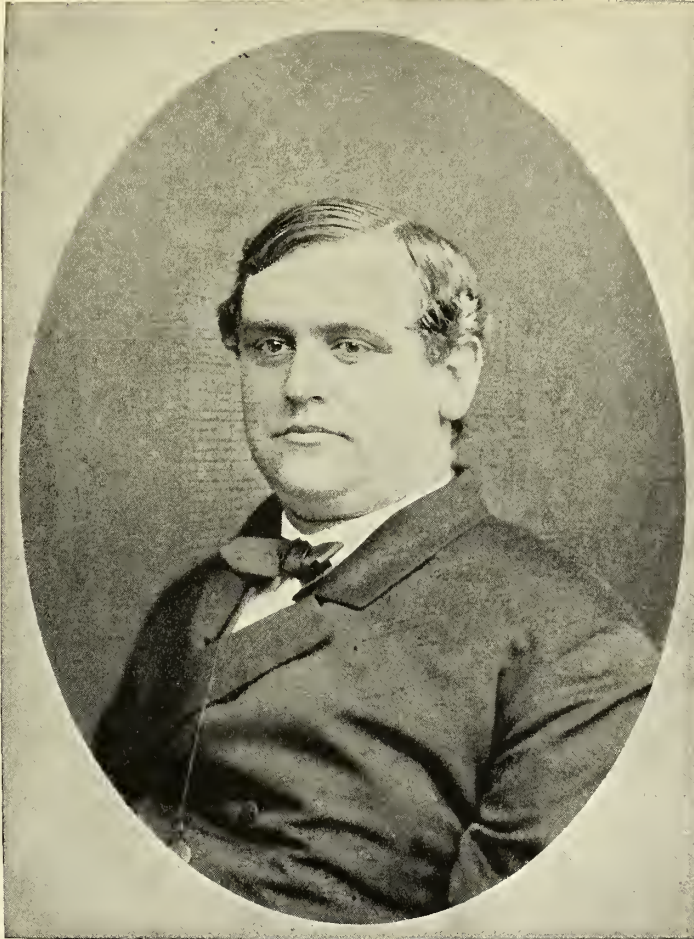
Dr. Vinton showed a wonderful instinct and foresight in directing him to Alexandria, so that he might come under a man who could feed his intellect without destroying his spirituality.

Men are often surprised into the things which are to be the chief concern of their

lives; and the way in which Phillips Brooks began to preach the Gospel is so unique that the story must be told in full. Two or three miles from the hill on which the Alexandria Seminary stands is a little hamlet called Sharon, composed of poor whites and negroes, which one of his classmates, who subsequently became a foreign missionary, undertook to work up. It was a task in which he needed help, and he begged Brooks to go out with him to the mission for a Sunday. He reluc-

tantly consented to go ; and after he had gone once, his heart was interested and he was ready to go again. Here he preached his first sermon, and began the work of ministering to human souls in which he has ever since been engaged.

quite unconscious that his talks were important. At this time he showed the same simple and Evangelical fervor and intense feeling which have marked his subsequent ministrations. In the student prayer-meetings he took his part in a way

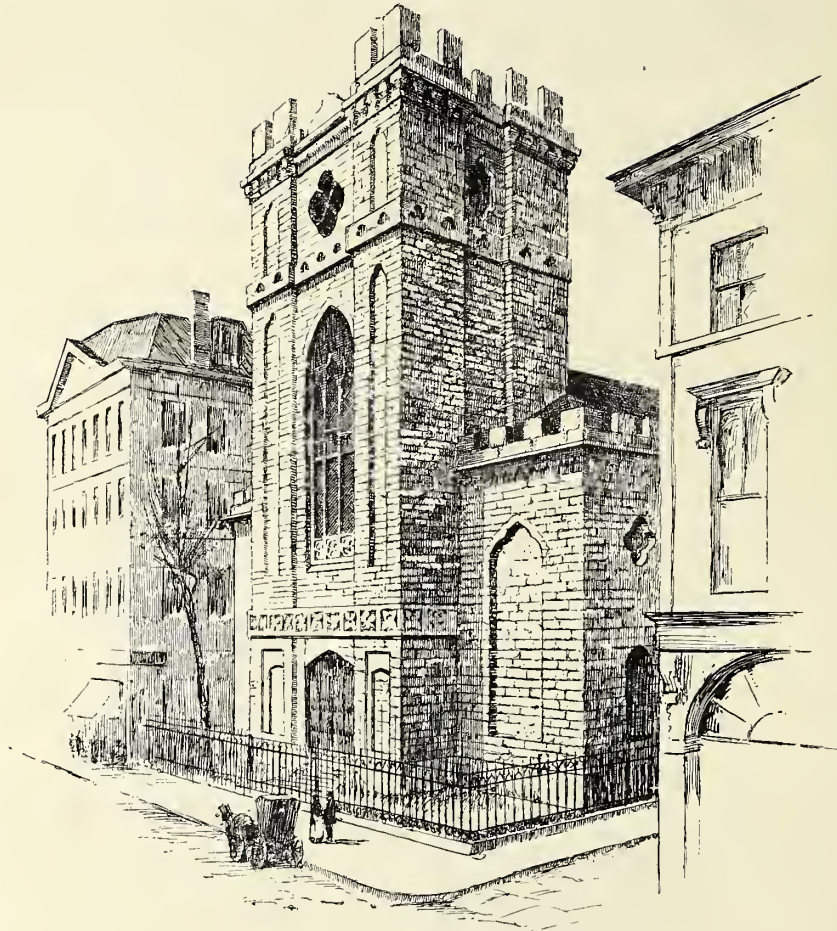


Phillips Brooks.

FROM A PORTRAIT DURING HIS RECTORSHIP OF HOLY TRINITY, PHILADELPHIA.

His addresses were always unwritten, but they instantly interested the plain and simple folk in the neighborhood. The chapel or schoolhouse was quickly crowded, and soon people were standing in the doorway and listening at the open windows to the preacher student, who in his fresh and glowing earnestness was

that surprised the young men who were with him. They could not understand how one who had been trained at Harvard, and who might be supposed to be touched with Unitarian sentiments, could be so simple and fervent in his devotional life. It was then seen, as it has been seen ever since by those who have fol-



Old Trinity Church, Summer Street, Boston.

lowed him intimately, to be the natural expression of his life. It would seem as if his mind moved freely and was at home in spiritual moods, and that he saw life from the centre of things. In all the work which he did as a religious man, there was a certain inspiration or fervor which lifted it out of the common. It was as if his mind and heart were instruments through which passed the stirrings of his soul. He first found vent for his spiritual life in this simplest form of student preaching. His classmate was delighted with such assistance, and the whole neighborhood was eager to hear him every Sunday. The success of the little mission stirred up opposition, which was headed by a Northern man, who had

become an infidel and delighted to express his opinions to a few followers. These men determined to break up the meetings; and when young Brooks was fully aware of their purpose, one Sunday, he denounced the whole set in terms of scathing rebuke, which his classmate still remembers as the most searching and sarcastic speech that he ever heard. Little as he may have occasion to use it, Bishop Brooks is as effective and powerful a master of invective as ever was Theodore Parker and the effect of his speech upon this little community was to destroy the opposition, and to bring all but one of the hostile persons, and he was not the leader, to baptism and confirmation. This was a great triumph for the young



Mr. Brooks's Residence, Clarendon Street, Boston.

students, and their walks to and from Sharon were eagerly taken, with such thankful hearts as they had over the success of their work.

When his classmate went home to Philadelphia, he told his friends what wonderful work was being done. The Church of the Advent in that city was



Trinity Church, Boston.



Interior of Trinity Church, Boston.

then without a rector, and the suggestion was made that a committee should be appointed to hear this young student. It was arranged that, without his knowledge, they should visit Alexandria and hear him speak at the mission; and the first sight these gentlemen had of their future rector was a glimpse of a tall and beardless

youth stepping over a fence on his way to the chapel, just after he had waded through a stream which he was obliged to cross. Young Brooks was in his best mood, and utterly unconscious of the ordeal through which he was passing. One of the committee was so taken captive that he exceeded his commission and

at once tried to exact a promise from him that he would not accept any other call until they had extended one to him, and assured him that it would be their wish to have him as their future rector.

One further incident connected with his seminary life deserves mention. It must be given substantially in his own words. The present Bishop Potter and Bishop Randolph of Virginia, who were elected to the Episcopate at about the same time, were students at Alexandria with Bishop Brooks. At the session of the General Convention in Philadelphia, the two bishops-elect were the special guests at a breakfast given to the graduates of the Alexandria Seminary. Dr. Brooks was present, and, when called to speak, expressed himself substantially as follows:

"When I went to the Virginia Seminary late in the fall of 1857, I was put into St. George's Hall, and given an attic room in which there were only two or three feet of space where I could stand up straight. I was wondering what I should do, when I heard a knock at the door. In came a nice young fellow, who said, 'I am Henry Potter, and until you have more comfortable quarters assigned to you, I invite you to share my room.' I did so, and I venture the prediction that if that man ever becomes the real bishop of New York, he will let every man have room!"

It should be said that at this time Dr. Brooks was as tall as he is now, but that he had not grown out into his present amplitude of body. It should also be stated that Dr. Henry Potter was first chosen as assistant-bishop of New York, his uncle, Dr. Horatio Potter, being the authorized occupant of the see. In this connection the following extract from Bishop Potter's personal address to the Bishop-elect at his recent consecration, is a still further illustration of the intimacy which then existed between two men who are to-day among the most influential bishops of the American Church.

"I wonder if you can recall as vividly as I the day when first we met. The old seminary of Alexandria, the simple but manly life there, our talks with fit companionship, though few, the chapel and prayer hall, Sparrow and May, and the dear old Rab, and all the rest,—how it comes back again out of the mist, and how the long tale of years that stretch between seem but the shadow of a dream! Your privilege and mine it was to begin our ministries under the Episcopate of one whose gifts and character, I rejoice to believe, you prized and loved as I did."

It was said at the time that no man had ever been at the Alexandria Seminary who was Brooks's equal, or who gave equal promise. He stood physically and intellectually above all others, and in his essays and recitations, and in his bearing, impressed all who met him with the wonderful vital quality of his work. Dr. Sparrow, the substantial head of the seminary in those days, and one whom Bishop Brooks regards as the teacher who most influenced his life in the right direction, was greatly impressed with his extemporaneous power, and followed the career of his pupil with zeal and admiration. To young Brooks it was a new sort of life and thinking, and for his temperament and leadings it was perhaps the only place where his genius could have been developed in full religious freedom. It was surely then a place where men "bulted better than they knew."

It has always been characteristic of Bishop Brooks that he distrusted himself. Though he shrank from the responsibility implied in taking holy orders, he was admitted to the diaconate in June, 1859, by Bishop Meade of Virginia, and proceeded immediately to the Church of the Advent, where he preached his first sermon from the text, "Master, what is the great commandment of the law?" It was like him that he consented to be the minister of the parish for only three months, refusing to engage longer, lest he might not come up to expectations. Then he engaged himself for a year, at a salary of a thousand dollars, and at once set about his work in earnest. The parish was in one of the poorer parts of the city, where it was not easy for a young man to acquire an outside reputation; but he was at once appreciated by the plain people who mostly made up his congregation. His sermons were conceived in such a vein that he opened to people a new life. He inspired everybody. People said to one another as they went out of church, "That was the Gospel we have had to-day." Others would say, "We never heard that here before."

Mr. Brooks's early pastor, Dr. Vinton, had then removed to Philadelphia, and was the rector of the Church of the Holy Trinity, a new parish that had been

The proscription was carried to the point of absurdity, and then society gave way.

Not less earnest was Mr. Brooks in dealing on suitable occasions with the questions arising out of the Civil War. Two of these efforts have passed into history. One was a Thanksgiving sermon, preached November 26, 1863, on "Our Mercies of Re-occupation," in which he threw himself with his whole heart into the issues of the hour, and thanked God "that the institution of African slavery in our beloved land is one big year nearer to its inevitable death than it was last Thanksgiving Day." The sermon is full of the stir and throbbing of the middle years of the war, and the impulse of that hour still beats in its quiet pages. He preached when President Lincoln was assassinated a striking sermon on the event, which is another of the very few discourses which he published in those early days. His interest in progress, the way in which he filled his pulpit, and a rare personal magnetism put him into the forefront of the citizens of Philadelphia, which is largely a city of local interests, and was all the more ready to welcome one who in the flush of manhood was living in the full tide of the times. He stepped forward by the side of Bishop Potter and Horace Binney as one of the few men who were in touch with the whole community; and when peace was reached, the rector of Holy Trinity was put forward as the representative of the clergy in emphasizing publicly the end of the war. He was asked to make the prayer on this occasion, standing in front of old Independence Hall before an immense crowd of people. His well-known habit in offering prayer is to throw up his head, so that he might seem to some to be looking over his audience. Two rough men were standing on the outer edge of the crowd, when one said to the other, "That man is a fool; he prays with his eyes open." His companion replied, "Say that again if you dare." The remark was repeated, whereupon the other party dealt him so strong a blow in his forehead that he knocked him down. That was the way he emphasized his belief in Phillips Brooks.

No rectorship in America could have been happier or more prosperous than

that which Mr. Brooks had in Philadelphia. But to a New England man there is no place like Boston. Bishop Brooks was heard to say, shortly after his election, "Two things are first and foremost in my life. One is my interest in the State of Massachusetts, and the other is my love for the Episcopal Church." The attraction of Boston, alike his birthplace and his home in boyhood, and then still the home of his parents, grew with his years and the development of his mind and heart; and while he had all that one could ask for in Philadelphia, there was a growing yearning for Boston.

When Harvard celebrated the end of the war, he was asked to make the prayer for Commemoration Day. The man whose heart and imagination had been fired to the utmost in the heat of the contest rose as if by inspiration to the feeling of the hour; and Colonel Henry Lee, the Harvard marshal for the day, thus speaks of it and him: "The services on that occasion were not equal to what men felt. Everything fell short and words seemed to be too weak. Phillips Brooks' prayer was an exception. That was a free speaking to God, and it was the only utterance of that day which filled out its meaning to the full extent. Lowell's Commemoration Ode was great, and so was General Devens's speech, but Brooks surpassed them both." The eager inquiry of that day after prayer was, "Who is Phillips Brooks?" It was the first time that he had appeared before the most distinguished audience that could be collected in New England, and from that moment the growing thought at Trinity Church was to induce Bishop Eastburn to resign, and to call Phillips Brooks to the rectorship of the parish.

Before the great fire of 1872, Trinity Church, a Gothic edifice, said to have been the first of its kind in the country, and built of Quincy granite, was located in Summer Street, then just ceasing to be the section of the city inhabited by many of the oldest families. Bishop Eastburn had been the rector for many years and had carried on the parish in his stiff English way, making it an eminently respectable congregation but failing to use it so as to make a strong impression upon the people of Boston. There had

been many assistants, of whom the late Dr. John Cotton Smith and the present Bishop Potter were the latest; but with even this aid the parish was eminently conservative and inactive. The parishioners had used every effort to induce the Bishop to resign his charge, and when he finally consented, they invited Phillips Brooks from his delightful work in Philadelphia to the vacant rectorship. Temporarily the youthful preacher lost by the exchange. He left a better congregation than he found; but the temptation to return home and to labor for the rest of his life among his own kith and kin was too great to be resisted, and on the 31st of October, 1869, he preached his first sermon as the rector of old Trinity in Summer Street. He was then in his thirty-fourth year, and in the freshness of his strength.

Whatever men may do elsewhere, the Boston people only believe in what they can do in Boston, and Phillips Brooks had to win his laurels anew in the old Puritan city. He was not long in doing this. He had two superb qualities for his position. He knew how to mind his own business, and he refused to be drawn aside by engagements that were foreign to his work. He also developed from the first a great amount of sturdy common sense. His sermons were new to an Episcopal audience. They had the literary culture and fine ethical flavor which distinguished the retiring clergy of the Unitarian pulpit, and they also had an Evangelical fervor and a belief in the divine personality of Christ which entered the hearts as well as the minds of his hearers and drew people to him. Soon old Trinity was full. When the Bishop first returned, after giving up the charge, to preach in his former pulpit, he looked in vain for vacant pews; and when the older heads of the parish took counsel of one another in regard to the new rector, one of the most distinguished members, still living in venerable age, said to the rest: "Phillips Brooks will be good for ten years, and then he will have said all that he has to say and we shall want a new man." But as time went on, it was found that Mr. Brooks had something

fresh and new to say every Sunday, and the longer he preached the more eager people were to hang upon his lips and to enjoy the stimulating thoughts which he gave to them. It gradually dawned upon the members of Trinity parish that they had in their rector a man of genius; and when the fire of 1872 destroyed the church edifice, they rose as one man to the opportunity which opened to them to build a magnificent cathedral church on what was then the outer edge of the Back Bay. Mr. Brooks had gathered a congregation which possessed collectively the wealth to erect a church which could in the future be the diocesan centre of Massachusetts, and which would be architecturally one of the ornaments of Boston. Though costing altogether perhaps a million dollars, the burdens of the undertaking were cheerfully borne, and the Trinity people put up with all manner of inconveniences during the five years that they worshipped in Huntington Hall. Mr. Brooks kept the congregation together by his wonderful personality and by his rich and suggestive sermons, and when in 1877 the church, designed and erected by a man of genius for another man of genius, was consecrated, the venerable Dr. Vinton preaching the sermon of the occasion, the churchmen of Massachusetts, sitting down to the collation at the Brunswick, realized, for the first time as they looked over the goodly company, that the little one had become a thousand in a community where the progress of the Episcopal Church had been stoutly resisted at every step.

It would be hard to express the joyous and rightful enthusiasm with which Mr. Brooks entered upon what might be called his enlarged rectorship in the new edifice. He had some things his own way. If the seats must be rented, the galleries must be free, and if the parishioners did not occupy their own seats, the public must have the use of them. It should be said here that the wardens and vestrymen and the pew-owners of Trinity parish took their cue from the rector and have been inspired to repeat his large-mindedness in their generosity toward the people who wished to profit

by his sermons. Nowhere else in Boston has a church been more fully open to all sorts and conditions of men, and it may be said that no other Episcopal clergyman has to the same degree exercised the preaching function in all parts of Massachusetts. Phillips Brooks has always been willing to preach in the suburban and other parishes, to the extent of his ability, and the people have heard him gladly. Though a pronounced Broad Churchman, and not himself inclined to ritualistic practices, he has warmly recognized the loyalty to the Church of those with whom he differed in matters of doctrine and ritual. His liberality gradually extended to other religious bodies, and his affiliations with them, though never compromising his own position, have done much to put aside the prejudice against the Episcopal Church which once made it almost impossible for this communion to make headway in New England. One act of his, which has been greatly misunderstood, was a singularly brave and noble exhibition of his Catholic spirit. At the consecration of Trinity Church, he invited prominent Unitarian clergymen, and at least one layman, to receive the communion. They were representatives, excepting President Eliot, of the old and conservative Unitarian and Trinitarian parishes in Boston, and whatever might have been the difference between their beliefs and his, he put the Christian interpretation on their position and accepted them personally as baptized members of the Church of Christ. No more effective rebuke to the traditional doctrinal hostility to Unitarianism could have been administered, and yet if Mr. Brooks had then and there been required to give an account of himself, he would have boldly stated that his Christian belief was anything but Unitarian. He asserted the comprehensiveness of his church, and he renewed it when he was invited as the rector of one of the oldest Boston parishes to be present at the two hundred and fiftieth anniversary of the founding of King's Chapel. His speech on that occasion had the flavor of Christian charity and brotherly relation between Christian parishes

in the same community which is too rarely manifested on account of our sectarian divisions. But courteously and kindly as he spoke on these occasions, one cannot put his finger upon an indiscreet word. If ever a man took up the fences of religious separation and laid them low, it is this Phillips Brooks, whom the people, when the death of Bishop Paddock made a vacancy in the Episcopate, demanded, as with one voice, for the next bishop of Massachusetts. The foundation for this deep and universal interest was not laid in the idea that he was disloyal to the Episcopal Church, but in the conviction that he made more of Christianity and of what all Christians hold in common than he did of the special position of the Episcopal Church, not ignoring its claims, but insisting upon its higher identity with their own aims and purposes.

Mr. Brooks was made Doctor of Divinity by Harvard University in 1877; but it was not until about 1883, when the venerable Dr. Peabody, the best beloved of all Harvard's preachers, began to feel that he must give up his work, that he began to be invited to preach to the Harvard students. His sermons have always had the flavor that pleases persons of education and culture, and like his early friend, Dr. Vinton, he has constantly had deep interest in young men. During the very last weeks of his Trinity rectorship he invited the son of a brother clergyman, who had just entered Harvard as a freshman, to spend a Sunday with him, giving the youth as much time as he could spare in the intervals of duty, and treating him with that frank courtesy which captivates the hearts of youth like the tenderness of women. The young man naturally talked with the great preacher about his future, and found in Phillips Brooks a wise and sympathetic friend. The next day, after he had returned to Harvard, he wrote a letter to the father, in which, after praising his son, he said: "What dear, beautiful creatures these boys are!" Of all the Harvard preachers, who have been also pastors, Dr. Brooks has been the nearest to its young men, since the new plan of Sunday ministrations began. It has

seemed as if the Harvard parish was even larger than the Trinity one, and in it Dr. Brooks has done a great part of his best work. Whether at Harvard vespers, or on Sunday evenings, or in the confidences of personal ministration, he has rendered a great service to doubting and anxious and unguided minds and hearts. He has done much to create a new conception of American University preaching, and at many other institutions the plan which he has helped to render successful at Harvard has been repeated.

Dr. Brooks made Trinity parish during his rectorship like a Christian family. It was singularly homogeneous and united. If persons did not like the rector, they could go elsewhere. The parish was composed of people who were attracted and helped by his sermons, who liked the spirit of progress that animated them, and who agreed with him in churchmanship; and there was always a large fringe of outsiders, who felt that it was good to be there. It was not, in one sense, an organized parish, and yet it was highly organized. Dr. Brooks was faithful to the regular work of the church, and at an early day applied the funds of the Greene foundation to local missions in the city, for which the parish employed two assistants; but in addition to this he interested the Trinity people in a great many special things, the largest of which was the Trinity House in Borroughs Place. If any one, whether man or woman, felt called to any particular undertaking, he accepted it as proof that this person should undertake it and bade him or her God-speed in doing it; and thus a great many special enterprises have grown up in Trinity parish and become centres of moral, social, and spiritual influence.

It was inevitable that such a popular rector would call forth the spontaneous enthusiasm of women. Dr. Brooks has always been courteous and responsive to women, and treats them as he does men, with that frank appeal to their common sense and intelligence, which is the best compliment he could pay them. In a few homes in Boston, and in perhaps fewer families than one can number on the fingers of one hand, he has been accustomed to a social freedom in which

the minister was lost, as soon as he crossed the threshold, in the personal friend; and those who have been admitted thus freely to his confidence speak of these informal visits at dinner or for an evening as full of the *navet * and genial by-play in which a brilliant man, surfeited with the adulation of admirers, likes to indulge. He has never lived in a fool's paradise. Fixed and resolute in his views on social and religious questions, he has always been willing that the other side should be heard; and, like Bishop Potter, he has been able to be at once a man of the world and a devout and fervent servant of his Master. In connection with his own parish, in later years, he has found himself obliged to undertake a much larger ministry. Two years ago, he delivered noon-day sermons in Trinity Church, New York, and compelled the suspension of business in Wall Street in order that the brokers and bankers might hear him. At the Lenten services in St. Paul's, Boston, for several years, crowds have left their duties at midday to hear him; and wherever he goes he touches human hearts at their point of need, and ministers to their hopes and fears.

Colonel Henry Lee once remarked: "Dr. Brooks is a great exhorter. His sermons are not argumentative, but fresh and inspiring appeals to the emotional and spiritual nature of men. He never put an argument into a sermon in his life." The late Dr. Vinton once said to me: "Dr. Brooks will take any text in the Bible and make a sermon out of it. He writes down the text, and straightway his imagination begins to play upon it, and principles start out, and illustrations multiply, and he grasps the leading idea, and puts the force and rush of his soul into it, and before you are aware he has wrought out a discourse that moves and inspires you." This is a fair explanation of the mental evolution which is to be traced in his sermons. He never repeats himself. The ideas may be familiar, but they are always clothed in the fresh and fervent language of his imagination. They also breathe the spirit of a devout man. Busy as Dr. Brooks constantly is, it is the truth to say that he is a man who lives habitually in communion

with God, and when you are talking with him he has the bearing and spirit of one who believes that this is God's world, and that God is in it. Latterly he has quite as often preached extemporaneous as written sermons; but in either case he always displays the rare power of going far enough, and never going too far. One of his classmates tells a story which illustrates his resources and command of himself. One Sunday he went into Trinity pulpit and opening his sermon case was observed to look puzzled. In a moment he went to the reading desk and took up a small copy of the New Testament, and began to fumble over its leaves. Presently he found a text began to preach on it, rolling and rambling around it in a somewhat confused manner for a few moments until he had gotten hold of it, when his mind seemed to open, and he poured out a rich and copious stream of thought and illustrations and suggestions, resulting in the most impressive and powerful sermon which his friend had ever heard from his lips. As soon as the service was over, he went into the vestry to ask what was the matter. "Why," said Dr. Brooks, "I found when I got into the pulpit that I had brought in the sermon which I preached last Sunday morning."

He has published five volumes of sermons. His first printed work was the "Lectures on Preaching," which were delivered in New Haven as the Lyman Beecher course of 1877. In this volume we obtain a very complete idea of his conception of his work. It is plain that the personal and the manly element rather than the dogmatic idea rules his thought. No book on preaching has had a greater success in modern times, and none has gone so thoroughly into the heart of the subject. This volume was quickly followed by the first publication of his sermons in 1878, in which the public had an opportunity to test his theories by their fruits. The next volume was the Bohlen Lectures of 1879, on "The Influence of Jesus," in which he ventured upon the delicate ground of attempting to gauge the human personality of our Lord. If this work is carefully studied, it will be found to contain the substance of his thought

about Christ. A second volume of discourses appeared in 1881, entitled "The Candle of the Lord, and Other Sermons." The next volume came out in 1883, and bore the title, "Sermons in the English Churches." In 1886 a fourth volume was given to the public, dedicated to the memory of Frederick Brooks and entitled "Twenty Sermons." His next publication was "Tolerance," consisting of two lectures on religious liberty. His latest volume appeared in 1890, "The Light of the World, and Other Sermons," and was dedicated to the memory of his brother, George Brooks, who died in the war. Besides a few stray articles in the magazines, this is the sum total of his authorship, unless one or two Christmas carols and a few poems are included.

In his personality, Dr. Brooks is unlike any one else. There are times when he is as silent as the grave. I have seen him at clerical and other gatherings when he seemed like a sponge, absorbing everything and giving out nothing. When the spirit moves him to speak, you find, even if you have studied the subject carefully, that very often he has gone into it far deeper than you have. Intercourse with him is constantly marked by these surprises. He grows upon those who have come to know him. This is why young men are so delighted with him. He is like Coleridge in the fascination which he has for them, — and for the same reason; they cannot look through him. He takes optimistic views. The devil has no place in his thought or conduct. He likes nothing better than to do kind acts in a quiet way. The question is often asked, "When does he study?" He is always busy. He has the power to read like lightning, and his companions in travel say that he never fails to fill up the interstices of time with a book. He is an omnivorous reader, and remembers what he reads. He never needs to prepare himself to write sermons. His mind is always full of good matter, and he gets through with his immense work easily because he never wastes a moment. He never worries; he has a good digestion and can sleep like a top. He has been from early life a student of the best literature. Tennyson was the poet over

whom he went wild in his youth, and even as far back as the Alexandria days he was an earnest student of Browning. Though a direct pupil of Maurice, he never met him personally, he once heard him preach at St. Peter's, Vere Street, London. He first saw Stanley at Oxford, and first met him a year later. The future Dean of Westminster liked to be the patron of brilliant young men, and Mr. Brooks had an instinctive response for his English friend. They came to stand in the tenderest relations to one another. It was through Dr. Brooks's influence that Stanley came to America, and it was through Stanley's agency that Dr. Brooks was invited to preach before Queen Victoria, and received a cordial welcome again and again in the Church of England. No part of his career has had more sunshine in it than that which he has spent in English churches and homes. In this connection a word should be said about his love of travel. For one year he had a leave of absence from Trinity, which he used in travelling to India, where he spent the winter, and in preaching in England during the summer. He has frequently spent his summer vacations in England and on the Continent, and in this way has obtained mental rest. He has also found much comfort in his ancestral home at North Andover, where he lives during the summer if he does not go abroad.

In 1886 Dr. Brooks was elected the assistant-bishop of Pennsylvania, and at about the same time was offered a professorship in Harvard University. He declined both positions. In refusing the Pennsylvania Episcopate, he remarked that if he ever should feel any attraction for the highest order of the ministry, it would be for that position in Massachusetts, where he belonged, and where he felt that he could do the most good. "But," said he, "Bishop Paddock will unquestionably survive me, and that is not to be thought of." In the divine ordering of events, Bishop Paddock was unexpectedly stricken with illness, and passed away early in 1891. In the state of ecclesiastical parties in Massachusetts there was very little prospect that a Broad Church bishop could succeed Dr. Paddock. He

had united a discordant diocese, but numerically the High Churchmen had the controlling influence, and the impression was that Dr. Brooks, who had declined the invitation to Pennsylvania, would not accept a similar invitation to leave Trinity pulpit for the cares of the Episcopate. In the casting about to see what should be done, it was ascertained that Dr. Brooks would not decline an election, that Trinity parish would not oppose his candidacy, and that the High Churchmen would go against him because he had expressed himself at different times strongly opposed to the belief in the divine authority of the Episcopate. It was then determined to make an appeal to the people of Massachusetts. It was not known at the time, even by Dr. Brooks' friends, except to perhaps one or two, that he had any special desire to enter the Episcopal office, but the fact was afterwards learned that, though he was not aspiring for it or making the slightest effort to obtain it, he felt that, if he were called to it, it would not only be his duty to accept it, but that he could accomplish more for the Episcopal Church in Massachusetts during the rest of his life in this way than he could by remaining in Trinity parish. It was not until the efforts to elect him were well advanced that this was known. On the 22d of March, 1891, the Boston *Herald* published in its Sunday edition an editorial advocating on the broadest and highest grounds the wisdom of choosing Dr. Brooks as the next bishop of Massachusetts. This was the first mention of his name as a candidate. The editorial was widely read and discussed, and within the Church helped much to confirm the hopes of the Broad Churchmen that Dr. Brooks might be elected. In less than three weeks the people in every hamlet and household in Massachusetts were astir with the conviction that Dr. Brooks must be the next bishop. At first, it was said that anybody could be a bishop,—that Dr. Brooks was too great a man for the office; but the strength was taken out of this talk by referring to what certain great bishops in England and America had done, who were equal to the office; if

Dr. Brooks could be elected, it was further urged that he might, under God, make the office a magnificent reality throughout the length and breadth of Massachusetts. This turned the tide of public opinion. The feeling became so intense and earnest that almost the entire press in Massachusetts urged his appointment; and when the annual Convention of the diocese was held on the 29th of April, though the High Churchmen had named, in Dr. Satterlee, a candidate of eminent standing, it was believed that a sufficient portion of their number had reached such comprehensive views of the situation as to secure the election of Dr. Brooks. At the first and only vote on the issue he was elected by a two-thirds majority of the clerical and lay vote. He declined to come into the Convention to speak, but sent word that he would be glad to see the members of the Convention at his home. In the afternoon of that day nearly every clerical and lay member congratulated the Bishop-elect upon the result of the contest. It was one of the most affecting events in the life of Dr. Brooks. He was profoundly moved. In those close moments where a friend is nearer than a brother, the ties of a new relation between him and the diocese of Massachusetts were cemented in a fresh conception of his largeness of heart and sterling common-sense.

Then followed a long period of waiting, while the different dioceses were passing upon his credentials. The action of Massachusetts was not accepted without challenge. An attempt was made to defeat and prevent his confirmation, and so persistent were the attacks upon his ecclesiastical position and supposed beliefs, that all that he could do was to remain quiet and stand upon his integrity as a man. When Father Grafton had been elected the bishop of Fond du Lac a similar contest arose during his confirmation by the Standing Committees. The Standing Committee of Massachusetts was equal to the occasion, and sent out a circular letter affirming that Father Grafton was not too extreme a man for the Episcopate. Dr. Brooks was one of the members of the Standing Committee. In addition to signing this cir-

cular letter, he sent to the Rev. Dr. Perkins, President of the Standing Committee of Kentucky, the following letter:

"MY DEAR DR. PERKINS:—If we reject extreme men from the Episcopate, we shall make the Episcopate narrower than it is.

"Faithfully,

"PHILLIPS BROOKS."

That appeal had the desired effect, and Father Grafton was admitted into the House of Bishops. But no such magnanimity was shown toward Dr. Brooks, among many of the Standing Committees or among a large number of the bishops, although a bare majority in each case was finally obtained in his favor. He was consecrated in Trinity Church by Bishop Williams, assisted by Bishops Clark, Doane, Littlejohn, and Howe, on the 14th of October, and the next Sunday administered the rite of confirmation to the smallest parish church in his diocese. He has entered upon his Episcopate with the undoubted love and loyalty of every clergyman in this diocese, no matter what may be his ecclesiastical or doctrinal opinions; and it is felt that he has before him the possibility of realizing to the American people perhaps a higher and more complete conception of what the Episcopal office may stand for than has as yet been illustrated in this country. From the pulpit of Trinity Church his preaching power has been extended to almost daily addresses or sermons in all parts of his diocese, and he has grappled with his work in "the spirit and power of Elias," the keynote being at once spiritual and practical. An Albany clergyman wrote to a friend in the Massachusetts diocese, before the Convention met that elected Dr. Brooks to the Episcopate, concerning the effect that the choice of Dr. Brooks might have upon the Church at large, and it seems as if his words were prophetic:

"It would give a new and significant start to our Church progress, not only there, but all through the Church, to have his manly, brotherly idea of wholesome, everyday Christianity proclaimed from a bishop's chair—a living, towering cathedral, bodily, mentally, spiritually."

This is what the outlook is for the great work that has been placed in his hands.

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